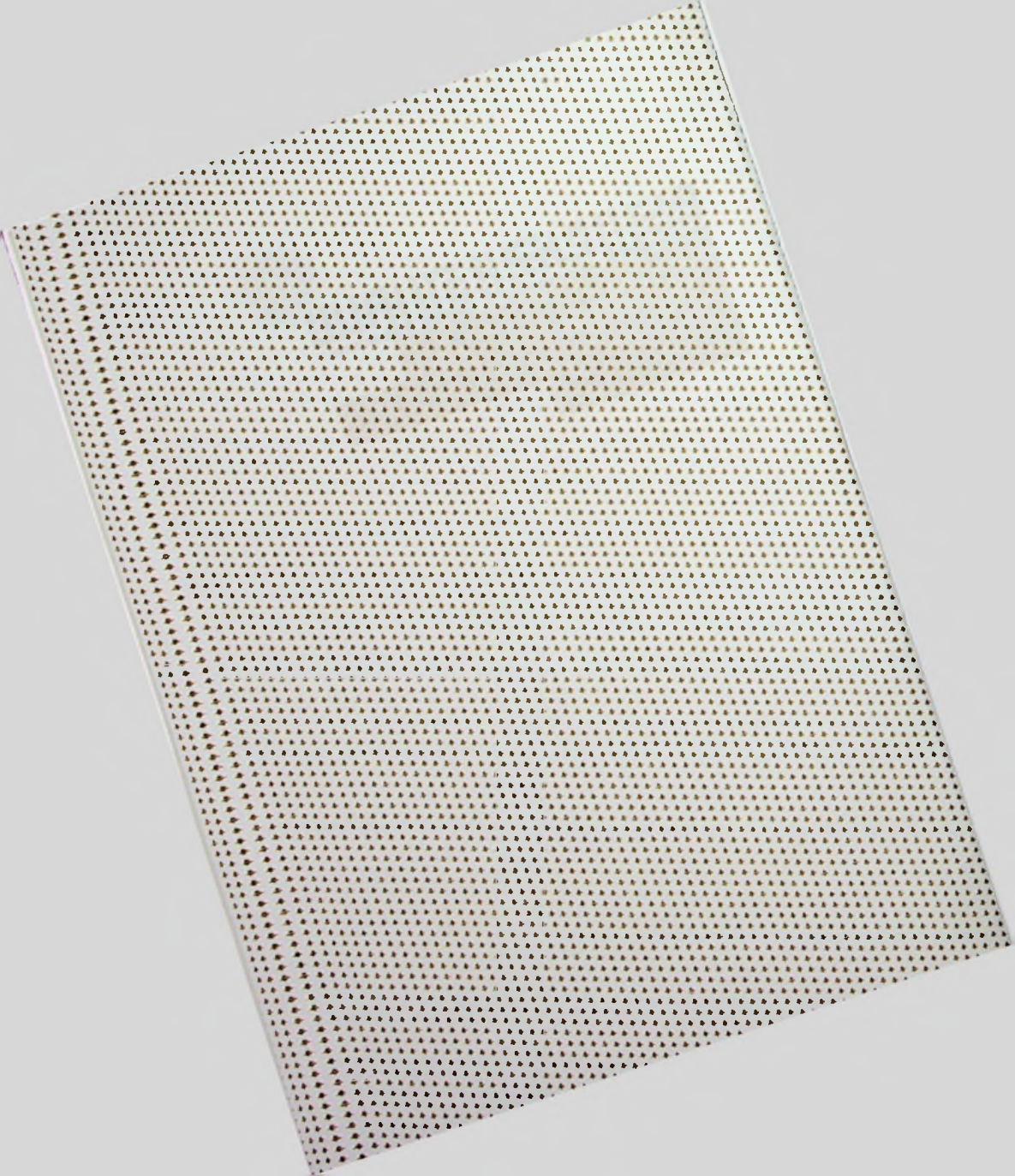
FAMILY
TRADITION
6

FORTY TRADITIONS FOR SPOUSES (THE MEN)

Mohammad Elahi-Khorasani

In the Name of God,
the Compassionate,
the Merciful



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Quds Radawi Publications
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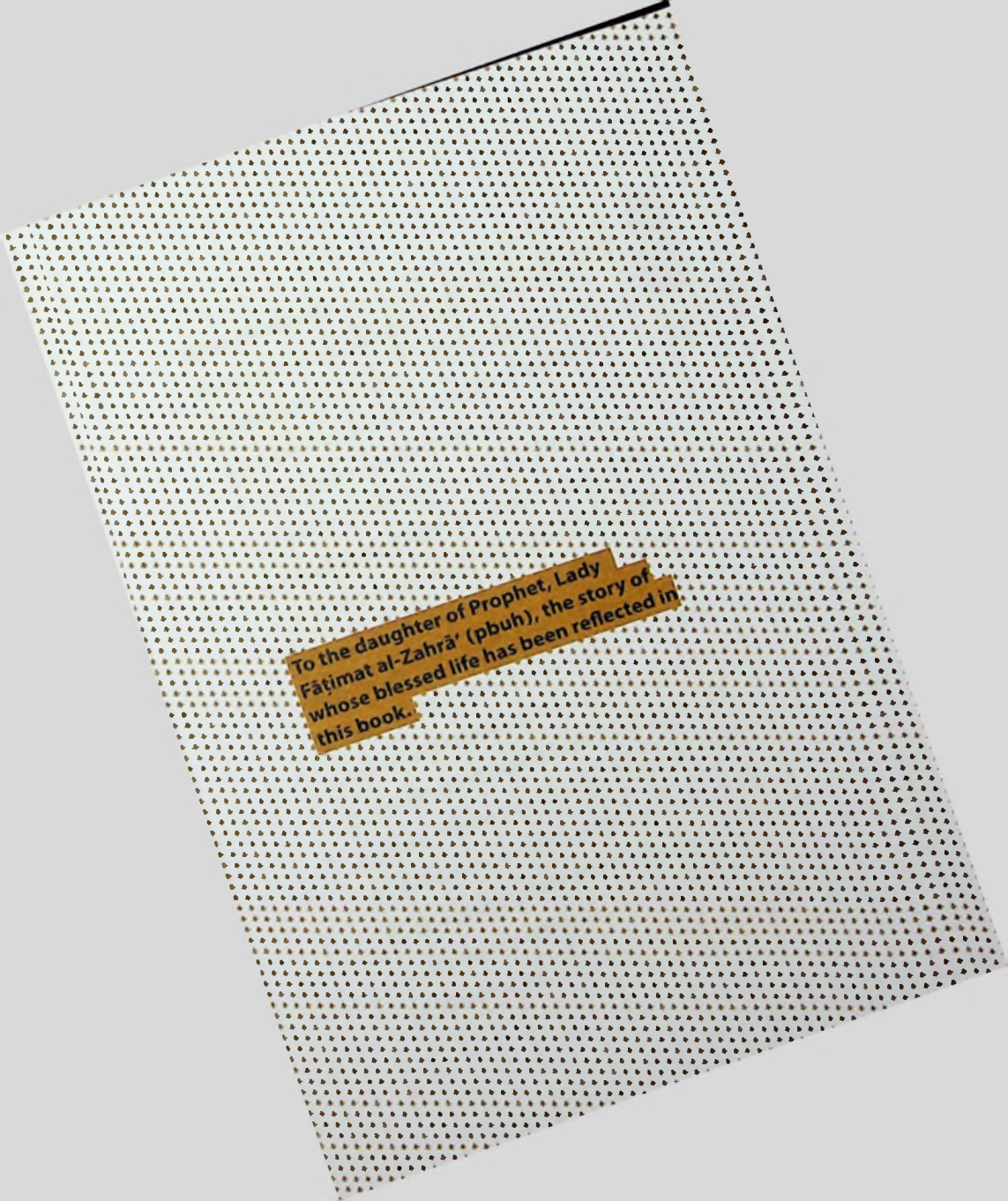
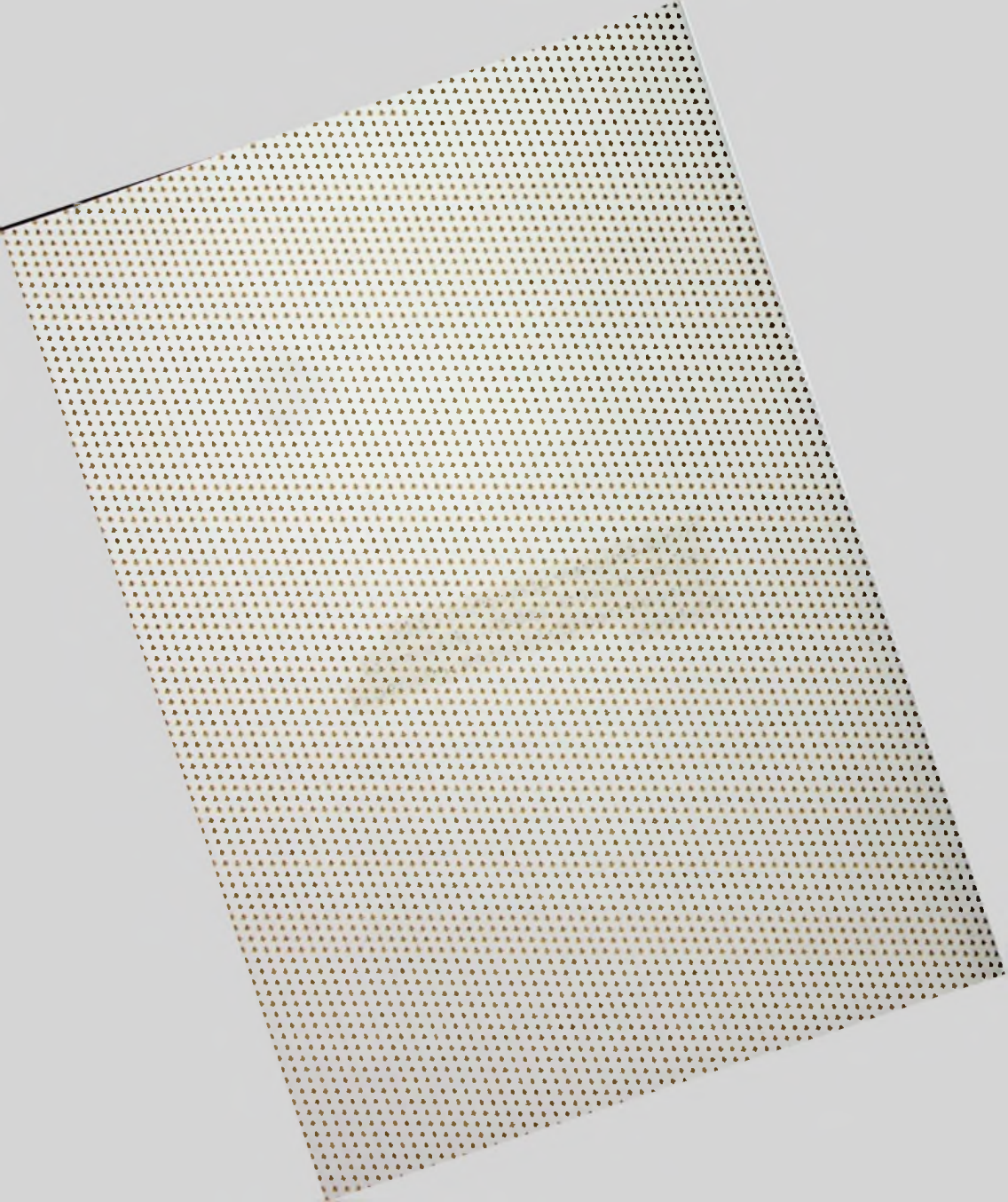

To the daughter of Prophet, Lady
Fāṭimat al-Zahrā' (pbuh), the story of
whose blessed life has been reflected in
this book.



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Preface

We the Shi'ites have been sitting next to the springs that had been flowing for two hundred and fifty years but have not yet cleansed our needy souls. After the Holy Qur'an, the sayings of our truthful Imams (peace be upon them) are the only tried and tested prescription for the purification of our hearts and souls. The question as to why we have not yet purified our eyes in these springs is in itself the beginning of a transformation and an approach towards the rich sources of traditions and narrations.

In accordance with the policies of the '20-year Cultural Outlook Document', Āstān Quds Raḍawī has paid special attention to the development of tradition-related knowledge and learning. In pursuing this auspicious method, the Management of Foreign Pilgrims of the AQR has paved the way for increasing the number of tradition-related research, publication, and translation. Forty-tradition books could properly put such an approach into practice by demonstrating the profound meanings of such traditions (ḥadīth) through

short pieces of writing that are both plain and eloquent.

The book before you is part of a ten-volume series entitled 'Family Tradition' that has been carefully compiled by Mohammad Elahi-Khorasani and translated by the Management of Foreign Pilgrims of the AQR. We hope that the compilation, the writing, and the translation of this tradition-based series would be under the auspices of Imam 'Alī ibn Mūsā al-Riḍā (peace be upon him) and that it would draw your undivided attention.

The Department of Propagation and Islamic Relations of the AQR

Introduction

قال الصّادقُ عليه السلام:

﴿مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثاً بَعَثَهُ اللهُ يَوْمَ الْقِيامَةِ عَالِماً فَقِيهاً.﴾

Imam Ṣādiq (pbuh): 'Whosoever preserves forty of our traditions, God shall resurrect them as a learned scholar on the Day of Judgment'.

Al-Kāfī, vol 1, p 49

It has always been prevalent amongst Muslim scholars to compile forty traditions. This practice is rooted in the various traditions quoted from the Prophet and his household (pbut) concerning the many virtues and benefits of preserving forty traditions, one of which has been mentioned above.

So far, multiple collections of forty traditions have been put to together, the pivot of each of which is the words of one of the infallible Imams (pbut) on moral or faith-related topics. However, as of yet, no tradition-related series has been published, the traditions of which would be based on the age group, mental framework and the particular spiritual needs of the readers. This is while the necessity and significance of this task is not unknown to the experts of propagation of religious teachings.

The author and editor have been working as a researcher, writer, and teacher in the field of tradition-related science and knowledge for a few years. They also have many years of experience in the field of teaching at various levels ranging from primary school, middle

school, high school, and university. As a result, they decided to graft the branch of tradition unto the branch of religious education and prepare a series of traditions based on the educational needs of readers while doing their best to add more practical literature in this field. The series before you, which is entitled 'Family Tradition', is the product of this urge and the result of around 3 years of study and consultation for selecting, setting, and elaborating the traditions.

The 'Family Tradition' series is comprised of 10 books that contain selected traditions for various age groups in a family. We have divided these age groups into the following sections:

First book: Children (8 to 11 years old)

Second book: Teenagers

Third book: Youth (Girls-16 and above)

Fourth book: Youth– Boys 1 (16 to 19 years old)

Fifth book: Youth– Boys 2 (20 and above)

Sixth book: Spouses (Husbands)

Seventh book: Spouses (Wives)

Eighth book: Fathers

Ninth book: Mothers

Tenth book: Grandparents

All the traditions used in this series have been extracted from Shi'a sources of tradition and have been selected from amongst– at least– 20,000 narrations in various stages. The main criteria in selecting traditions for every group were as follows:

1. Contextual cohesion amongst the characteristics and needs of readers in each particular age group

2. Universality and not being limited to a particular situation in terms of time or place

3. Explicitness of context and its dissimilarity in a way that it would not lead to incorrect perceptions

4. Fluency and relative shortness– as suitable for each age group– with the aim of easier memorization in mind

It ought to be said that due to the emphasis on these criteria, there are similar narrations

in equivalent groups such as the youth (boys and girls), spouses (husbands and wives), and parents (fathers and mothers). However, the narrations have been selected in a way that none of them are repeated as far as age and gender are concerned.

There are also some points that have been taken into consideration when organising narrations and translations in each book.

1. To avoid creating an either black or white atmosphere, meaning that the majority of traditions would not demonstrate encouragement and motivation or censure and warning

2. Relative comprehensiveness from an educational perspective in a way that the collection of traditions in each book would almost refer to the important issues and the special needs of a particular age group

3. A simultaneous reference to major issues and tangible guidance and solutions in the course of life

4. The inclusion of some impetus for the

spiritual development amongst the traditions of each book

5. Targeted categorization of traditions so that there would be a correlation and cohesion between all traditions as much as possible, making the reader feel that all traditions are part of a single series

6. A particular choice rendered in choosing the very first and last traditions in each book in a way that the first tradition would be a good starting point and the last one would be a good concluding point while at the same time being a source of change and development

7. In addition, certain points have been taken into consideration about the quality of presenting the narrations:

1. That the narrations should come fully with their 'desinential inflections'

2. That the translation of narrations would be plain and simple and that word for word or literary translation would be avoided

3. That the source of every single narration would come precisely beneath each narration

and a reference of all sources would come at the end of each book

4. That after each narration a short explanation– as suitable for each age group– would be provided for the better understanding of the narrations

Finally, we would like to express our gratitude towards the Department of Propagation and Islamic Relations of the AQR as well as the respected head of the Management of Foreign Pilgrims and all their colleagues in the Islamic Relations Office who prepared the ground for the pilgrims of the Holy Shrine of Imam Riḍā (pbuh) to have access to this work.

It is hoped that this endeavor would be accepted by the Prophet and the infallible Imams (pbut) particularly the kind Imam Riḍā (pbuh) to whom we have always been grateful for his kindness. We also hope that families– at all levels– could benefit from this series.

Management of Foreign Pilgrims

1. The good of this world and the hereafter

قالَ الباقرُ عليه السلام:

﴿مَا مِنْ عَبْدٍ أُعْطِيَ قَلْباً شَاكِراً وَ لِسَاناً ذَاكِراً وَ جَسَداً عَلَى الْبَلَاءِ صَابِراً وَ زَوْجَةً صَالِحَةً إِلَّا وَ قَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.﴾

Imam Bāqir (peace be upon him): 'None of God's servants has been given a thankful heart, a praying tongue, an enduring body in the wake of difficulties, and a virtuous wife unless they have been given the good of this world and the hereafter'.

Mishkāt al-Anwār, p 276

Alongside the one who has a thankful heart, a praying tongue, and an enduring body in the wake of calamities, a virtuous wife is needed so that he may be provided with the good of this world and the next. What would be better than the good of this world and the hereafter put together?

2. The greatest benefit of this world

قالَ الرِّضا عليه السلام:

﴿مَا أفادَ عَبْدٌ فائِدَةً خَيْراً مِنْ زَوْجَةٍ صالِحَةٍ إِذَا رَآهَا سَرَّتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ فِي نَفْسِهَا وَمَالِه.﴾

Imam Riḍā (pbuh): 'There is no more benefit for a believer than having a good and virtuous wife who would please her husband when he is around and would protect herself and his property in his absence'.

Al-Kāfī, vol 5, p 327

When you come home, you would be relieved from tiredness and when you leave home, you would have peace. This is only because of the best sustenance of God, meaning a good wife.

3. A blessing from God

قالَ زَينُ العابِدينَ عليه السلام:

﴿أَمَّا حَقُّ الزَّوْجَةِ، فَأَنْ تَعْلَمَ أَنَّ اللهَ عَزَّوَجَلَّ جَعَلَهَا لَكَ سَكَناً وَأُنْساً، فَتَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنَ اللهِ عَلَيْكَ، فَتُكْرِمَهَا وَتَرْفُقَ بِهَا.﴾

Imam Zain al-'Ābidīn (pbuh): 'Your right towards your wife is to know that the Sublime God has placed her as a means of your peace and empathy. Thus, you should know that this is a blessing and grace from God bestowed upon you, so that you may respect her and be kind to her'.

Al-Amālī lil-Ṣadūq, p 370

The lady of your house is a blessing that God has bestowed upon you. Maintaining your wife's respect is the celebration of God's blessings and showing affection to her is showing gratitude towards God.

4. The obligatory rights of a wife

قالَ رسولُ الله ﷺ:

﴿حَقُّ الْمَرْأَةِ عَلَى زَوْجِهَا أَنْ يَسُدَّ جَوْعَتَهَا وَأَنْ يَسْتُرَ عَوْرَتَهَا وَلَا يُقَبِّحَ لَهَا وَجْهاً.﴾

The Messenger of God (pbuh & hh): 'It is a woman's right that her husband should provide her with food and clothing, and not to frown at her'.

Biḥār al-Anwār, vol 100, p 254

Similar to other obligations that must be observed by you, your wife has certain rights that ought to be respected. Her rights are not merely limited to food and clothing. One of her rights is that you should not frown at her for every single issue. Your wife is in more need of emotional support than a financial one. Never forget this fact.

5. A share for dower

قالَ الصّادقُ عليه السلام:

﴿مَنْ أمْهَرَ مَهْراً ثُمَّ لا يَنْوِي قَضَاءَهُ، كانَ بِمَنْزِلَةِ السَّارِقِ.﴾

Imam Ṣādiq (pbuh): 'Whoever specifies a dower while not intending to pay it would be equal to a thief'.

Al-Kāfi, vol 5, p 383

A woman's dower is amongst the obligatory financial rights that must be observed by a man. You must make necessary arrangements to pay off your wife's dower, though gradually. Disregarding financial obligations is not appropriate for a believer.

6. Mutual expectation

قالَ الباقرُ عليه السلام:

﴿اَلنِّسَاءُ يُحْبِبْنَ أَنْ يَرَيْنَ الرَّجُلَ فِي مِثْلِ مَا يُحِبُّ الرَّجُلُ أَنْ يَرَى فِيهِ النِّسَاءَ مِنَ الزِّينَةِ.﴾

Imam Bāqir (pbuh): 'Women like to see their husbands groomed in the same way that men would like to see their wives groomed'.

Makārim al-Akhlāq, p 80

In the same way that you would like your wife to be well-groomed at home, your wife too would like you to take care of your appearance. If you expect your wife to fulfill your needs at home, she would expect the same from you. Therefore, take more care of your appearance for the sake of your wife and life.

7.Undue fervour

قالَ عليٌّ عليه السلام:

﴿إِيَّاكَ وَالتَّغَايُرَ فِي غَيْرِ مَوْضِعِ غَيْرَةٍ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ وَ الْبَرِيئَةَ إِلَى الرِّيَبِ.﴾

Imam 'Alī (pbuh): 'Avoid undue fervour [towards women], as it would lead a healthy-minded woman to sickness and a chaste one to the thought of sin'.

Nahj al-Balāgha, letter 31

In the same way that lack of fervour and reluctance towards your wife's chastity are unacceptable, undue fervour and unreasonable strictness towards your wife is also inappropriate. The one who censures his wife for every single unknowing mistake or is strict with her because of a possible sin would gradually lead her to sickness and depression, and God-forbid sometimes to sickness of heart. So, show fervour only where necessary.

8. The effect of a gift

قالَ رسولُ الله ﷺ:

﴿هِبَةُ الرَّجُلِ لِزَوْجَتِهِ، تَزِيدُ فِي عِفَّتِهَا.﴾

The Messenger of God (pbuh & hh): 'The gift that a man gives to his wife would enhance her chastity'.

Man lā Yaḥḍarah ul-Faqīh, vol 4, p 381

Loyalty is a prerequisite for chastity and the gift that you give your wife would enhance her loyalty towards her life. The more the loyalty, the greater her chastity would be. Always look for an excuse to give her a gift.

9. Gentle as a flower

قالَ عَليٌّ عليه السلام:

﴿لَا تُمَلِّكِ الْمَرْأَةَ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا، فَإِنَّ الْمَرْأَةَ رَيْحَانَةٌ وَلَيْسَتْ بِقَهْرَمَانَةٍ.﴾

Imam 'Alī (pbuh): 'Do not give your wife responsibilities that are beyond her capability as a woman is a flower not a servant'.

Nahj al-Balāgha, letter 31

The stem of a flower is delicate. It is not like a tree, on the branch of which, you could hang something. Like flower, a woman is also delicate and vulnerable and one should not put the burden of various tasks and responsibilities on her shoulder. Your wife is not your servant to manage all the works that you have left undone. Do not compare her to yourself. The stem of a flower is different to the trunk of a tree.

10. The effects of thankfulness

قالَ عَليٌّ عليه السلام:

﴿شُكْرُكَ لِلرّاضِي عَنْكَ، يَزيدُهُ رِضاً وَ وَفاءً. شُكْرُكَ لِلسّاخِطِ عَلَيكَ، يُوجِبُ لَكَ مِنهُ صَلاحاً وَتَعَطُّفاً.﴾

Imam 'Alī (pbuh): 'Gratefulness towards an individual who is satisfied with you would lead to their further satisfaction and loyalty; and thankfulness towards an individual who is not pleased with you would remove their resentment towards you and in turn bring about their kindness'.

Ghurar al-Ḥikam, Traditions 6183-6198

Expressing gratitude towards your wife's effort is a sign of your appreciation. This gratefulness on the one hand would lead to the removal of some resentment and on the other hand would lead to her greater love and affection towards you. Make sure you would not be amongst the men who never say thanks.

11. Bitter benefaction

قالَ عَليٌّ عليه السلام:

﴿اَلْمَطْلُ وَالْمَنُّ مُنَكِّدَا الْإِحْسَانِ.﴾

Imam 'Alī (pbuh): 'Procrastinating and laying others under obligation embitter one's benefaction'.

Ghurar al-Ḥikam, Tradition 8926

Sometimes you delay the fulfillment of a promise you have given to your wife so much that you spoil her eagerness and enthusiasm. Sometimes you have been kind to her and later you boast about it at the slightest excuses. Such behaviours would spoil the sweetness of your affection and sometimes it would leave your wife with a bitter taste. It would be a pity for your affection to turn bitter.

12. A reminder of good things

قالَ عَليٌّ عليه السلام:

﴿إِذَا صُنِعَ إِلَيكَ مَعْرُوفٌ فَاذْكُرْ. إِذَا صَنَعْتَ مَعْرُوفاً فَانْسَهُ.﴾

Imam 'Alī (pbuh): 'Whenever someone does good to you, remind yourself of it and whenever you do good [to someone], forget it'.

Mustadrak al-Wasā'il, vol 12, p 361

To remind yourself of the good things that you have done would be tantamount to boasting and conferring an obligation upon others. However reminding yourself of the good things others have done for you would be an appreciation and gratefulness. The former would lead to resentment or at the least embarrassment but the latter brings about affection and attachment.

13. Competition for kindness

قالَ رسولُ الله ﷺ:

﴿مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَعْظَمُهُمَا أَجْراً وَأَحَبُّهُمَا إِلَى اللهِ عَزَّوَجَلَّ، أَرْفَقُهُمَا بِصَاحِبِه.﴾

The Messenger of God (pbuh & hh): 'No two individuals would forge a friendship unless the one who is more softhearted towards the other would be dearer to God and further rewarded'.

Al-Kāfī vol 2, p 120

In a godly life, the husband and wife would compete with each other in being affectionate and softhearted. The winner of this competition would be dearer to God.

14. The golden words

قالَ رسولُ الله ﷺ:

﴿قَوْلُ الرَّجُلِ لِلْمَرْأَةِ: «إِنِّي أُحِبُّكِ»، لا يَذْهَبُ مِنْ قَلْبِهَا أَبَداً.﴾

The Messenger of God (pbuh & hh): 'The words "I love you" when said by a man to his wife would never leave her heart'.

Al-Kāfī, vol 5, p 569

You know how much you love your wife; you know that you cannot bear her sadness and resentment; you know how much you need her, but you should tell these things to her. Showing your affection to her is the same as carving your love on her heart and the more you repeat this, the more enduring your carving would be.

15. Gloom in life

قالَ عَليٌّ عليه السلام:

﴿مَنْ لَمْ يَتَغَافَلْ وَ لَا يَغُضَّ عَنْ كَثِيرٍ مِنَ الْأُمُورِ تَنَغَّصَتْ عِيشَتُه.﴾

Imam 'Alī (pbuh): 'The one who does not disregard or turn a blind eye on many of the issues would have a gloomy life'.

Ghurar al-Hikam, Tradition 10375

If you were to show sensitivity towards every single issue in your life and see everything through your own eyes you would make your life gloomy. It is not always good to be meticulous. Sometimes it is necessary to tell yourself: 'you saw nothing, you heard nothing'.

16. Homeless affection

قالَ عَليٌّ عليه السلام:

﴿لَا مَحَبَّةَ مَعَ كَثْرَةِ مِرَاءٍ.﴾

Imam 'Alī (pbuh): 'There is no room for love and affection where there is a lot of rows'.

Ghurar al-Ḥikam, Tradition 7194

If you do not want the early happy days of your marriage to turn into memories of the past, you should not let quarrels and rows become a habit. Too much of a quarrel makes the atmosphere of life cold; so cold that even the warmth of love and affection could no longer prove effective.

17. The side effects of quarrel

قالَ الصّادقُ عليه السلام:

﴿إِيّاكُمْ وَ الْخُصُومَةَ، فَإِنَّهَا تَشْغَلُ الْقَلْبَ وَ تُورِثُ النِّفَاقَ وَتَكسِبُ الضَّغَائِنَ.﴾

Imam Ṣādiq (pbuh): 'Avoid quarrels for it preoccupies the heart, leads to hypocrisy and harboring grudge'.

Al-Kāfī vol 2, p 301

Sometimes arguments lead to quarrels and animosity and this issue has damaging personal and emotional impacts on spouses. It takes away their peace and does not let them enjoy their life. It breeds hypocrisy in their heart and falsifies their smiles and ways of expressing their affection and eventually leads them to holding grudge and bearing ill will towards one another. One must be aware of such arguments so that they would not become a matter of habit.

18. The greatest fault

قالَ عَلِيٌّ عليه السلام:

﴿أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ.﴾

Imam 'Alī (pbuh): 'The greatest fault is to find faults with something that you yourself bear'.

Nahj al-Balāgha, Words of wisdom 353

If each one of the spouses decides not to look for faults unless they are free from them in the first place, most of the rows would come to an end. It is easy to try.

19. Giving excuses to others

قالَ عَليٌّ عليه السلام:

﴿مَنْ وَقَفَ نَفْسَهُ مَوْقِفَ التُّهَمَةِ، فَلَايلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.﴾

Imam 'Alī (pbuh): 'The one who exposes themselves to slander shouldn't blame the individual who has been suspicious to them'.

Al-Amālī lil-Ṣadūq, p 304

Be careful not to make your wife distrustful towards yourself through your suspicious and questionable treatments and behaviours. If this is the case, you should not blame anyone but yourself. Be certain that no woman takes joy in feeling suspicious towards her husband.

20. Label of bias

قالَ عَليٌّ عليه السلام:

﴿لَا تَرُدَّنَّ عَلَى النَّصِيحِ وَلَا تَسْتَغِشَّنَّ الْمُشِيرَ.﴾

Imam 'Alī (pbuh): 'Never ignore the advice of an adviser and do not distrust the one who guides you'.

Ghurar al-Ḥikam, Tradition 4590

Not being open to criticism and raging at any advice is a great fault. One must not attach the label of partiality to benevolent individuals. None of such individuals, including your wife, mother, father and grandparents wishes you bad. Your failure would not benefit them. Heed their advice.

A mirror reflects the true picture of you

Break yourself not the mirror, the fault lies with you

21. Sedition disguised as benevolence

قالَ عَليٌّ عليه السلام:

﴿لَاتَعْجَلَنَّ إِلَى تَصْدِيقِ وَاشٍ وَ إِنْ تَشَبَّهَ بِالنَّاصِحِينَ.﴾

Imam 'Alī (pbuh): 'Do not easily believe the words of any calumniator even though they may be disguised as being benevolent'.

Ghurar al-Ḥikam, Tradition 4457

The one who comes to you claiming that another person has spoken behind your back and has done such and such, is not doing this out of sympathy towards you. Those who speak behind other people's back do so out of adventurism and sometimes with the intention to sow sedition. It is not wise to judge others based on the words of calumniators.

22. Means of blaming the father

قالَ الصّادقُ عليه السلام:

﴿إِيّاكُمْ أَنْ تَعْمَلُوا عَمَلاً يُعَيِّرُونَا بِهِ، فَإِنَّ وَلَدَ السَّوْءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِه.﴾

Imam Ṣādiq (pbuh): 'Be wary not to do something as a result of which we [the Infallible Imams] would be censured, in the same way that a father is censured for the bad behaviour of his children'.

Al-Kāfī, vol 2, p 219

There are some men who make their wives or their wife's family feel pessimistic towards religious people- and the religion itself for that matter- through their unacceptable behaviour. Always remember, whether you like it or not, your beliefs and those whom you claim to be following would be judged based on your behaviour and deeds. Do something so that they would say 'well done to the doctrine that has such followers'.

23. Approaching God and people

قالَ عليٌّ عليه السلام:

﴿التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى بِمَسْأَلَتِهِ وَإِلَى النَّاسِ بِتَرْكِهَا.﴾

Imam 'Alī (pbuh): 'Approaching God would be through asking Him and approaching people would be through avoiding the same'.

Ghurar al Hikam, Words of wisdom 3953

A happy face is seen as a sign of prosperity and joy, but some people try to live a genteel poverty so that their poverty would not be apparent from their faces. Those who always extend a needy hand towards others under any pretext are disliked by people. A needy hand should only be extended towards the one, from whom the more you ask and seek the closer and dearer you would be [to Him].

24. The happiest life

قالَ عليٌّ عليه السلام:

﴿أَنْعَمُ النَّاسِ عَيْشاً، مَنْ مَنَحَهُ اللَّهُ سُبْحَانَهُ الْقَنَاعَةَ وَأَصْلَحَ لَهُ زَوْجَهُ.﴾

Imam ʻAlī (pbuh): 'The happiest life belongs to the one upon whom the glorious God has bestowed the practice of frugality and a tolerant wife'.

Ghurar al Ḥikam, Words of wisdom 97076

A life of luxury would not bring peace and comfort and if it does so, it would be of a temporary and unstable nature. You need two things in order to find a lasting peace and comfort in your life the first of which is frugality so that you would not feel sorry for the material things that you do not have. The other is a tolerant wife who would accompany you in all stages of life.

25. From dissipation to prudence

قالَ عليٌّ عليه السلام:

﴿اَلْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ﴾

Imam 'Alī (pbuh): 'Few of something coupled with prudence lasts more than many things that are coupled with dissipation'.

Ghurar al-Ḥikam, Tradition 8079

Most of the time, the problem is not due to the shortage of means and facilities, but it rather emanates from the inappropriate and careless usage of them. Dissipation or extravagance is nothing but wasting such facilities and opportunities. Prudence activates the few things at hand and dissipation deactivates the many things that are available to us.

26. Laziness in worldly affairs

قالَ الباقرُ عليه السلام:

﴿إِنِّي لَأَبْغَضُ الرَّجُلَ أَنْ يَكونَ كَسْلاناً عَنْ أَمْرِ دُنْياهُ، وَمَنْ كَسِلَ عَنْ أَمْرِ دُنْياهُ، فَهُوَ عَنْ أَمْرِ آخِرَتِهِ أَكْسَلُ.﴾

Imam Bāqir (pbuh): 'Verily, I loathe the man who is lazy in his worldly affairs. Whoever is lazy in the affairs of this world would be even lazier in the affairs of the hereafter'.

Mustadrak al-Wasā'il, vol 13, p 44

Management of tasks in life cannot be materialised through convenience and luxury. How could the one who is not prepared to trouble himself for the sake of his today's life be expected to submit to obedience and servitude before God for the sake of his hereafter?

27. The one who struggles in the path of God

قالَ رسولُ الله ﷺ:

﴿الْكَادُّ عَلَى عِيَالِهِ مِنْ حَلَالٍ، كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ.﴾

The Messenger of God (pbuh & hh): 'Whosoever works hard for the sake of his family through lawful means would be equal to the person who has fought in the path of God'.

Al-Kāfī, vol 5, p 88

Sometimes there is an easy way to earn a huge income but through illegitimate means. There is always a way for earning Halal income, though it may be hard and difficult at times. Earning Halal sustenance requires struggle similar to the struggle in a battle. The door of jihad and struggle in the path of God is never closed.

28. Greed and sustenance

قالَ رسولُ الله ﷺ:

﴿لَايَسْبَقُ بَطِيءٌ بِحَظِّهِ وَ لَايُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ.﴾

The Messenger of God (pbuh & hh): 'The one who is not greedy would not lose their sustenance and the one who is greedy and covetous would not be able to achieve what is not supposed to be theirs'.

Tuhaf al-'Uqūl, p 489

If you already know that God is the sole provider of everyone's sustenance, you also ought to know that God would not increase the sustenance of those who are greedy. Likewise, he would not decrease that of those who do not resort to greed. So, yes to working hard and no to greed and covetousness.

29. Be wary not to miss your obligations

قالَ الإمامُ العَسكَريُّ عليه السلام:

﴿لَايَشْغَلْكَ رِزْقٌ مَضْمُونٌ عَنْ عَمَلٍ مَفْرُوضٍ.﴾

Imam 'Askarī (pbuh): 'Be wary that your guaranteed sustenance would not prevent you from doing your obligation'.

Tuḥaf al-'Uqūl, p 489

Those who do not perform some of the religious obligations due to the fear of possible financial loss do not know that performing religious obligations would not withhold the predestined sustenance of an individual. They are not aware that such obligations are sought by the one who is in control of every one's sustenance. However, there are some who know but do not believe.

30. The key to empathy amongst people

قالَ عليٌّ عليه السلام:

﴿دَارِ النَّاسَ، تَسْتَمْتِعْ بِإِخَائِهِمْ وَ الْقَهُمْ بِالْبِشْرِ، تُمِتْ أَضْغَانَهُمْ.﴾

Imam 'Alī (pbuh): 'Show tolerance towards people in order to enjoy their brotherhood and treat them nicely so that you may alleviate their grudges'.

Ghurar al-Ḥikam, Words of wisdom 10180

Every individual needs to interact with other people and enjoy their support in order to have a successful presence in society. The one who does not exercise tolerance in their relationship with other people and does not behave warmly would be losing a great supportive asset. Tolerance and affability is the key to winning other people's empathy and support.

Do not speak displeasingly as you shall receive the same

Sing nicely to the mountain, as you shall hear the same

31. When the guest comes

قالَ رسولُ الله ﷺ:

﴿الضَّيْفُ يَنْزِلُ بِرِزْقِهِ وَ يَرْتَحِلُ بِذُنُوبِ أَهْلِ الْبَيْتِ.﴾

The Messenger of God (pbuh & hh): 'Guests bring their sustenance and remove the sins of the household [of the host]'.

Mustadrak al-Wasā'il, vol 16, p 25

Perhaps some people may think that when guests come to their home, they would bring with themselves trouble and incur expenses and that they would take away with themselves the wealth and opportunity. The truth is something else. Guests bring sustenance to one's home and remove sins from one's household. Guests are truly dear to God.

32. Embarrassment or pride

قالَ عليٌّ عليه السلام:

﴿ثَلَاثٌ لَايُسْتَحْيَا مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ وَقِيَامُهُ عَنْ مَجْلِسِهِ لِأَبِيهِ وَمُعَلِّمِهِ وَ طَلَبُ الْحَقِّ وَإِنْ قَلَّ.﴾

Imam 'Alī (pbuh): 'One should not be ashamed of doing three things: serving the guest, rising up before one's father and the teacher [as a sign of respect], and seeking your right, though it may be insignificant'.

Ghurar al-Hikam, Words of wisdom 978

Serving the guest is a sign of hospitability and hospitability is a sign of benevolence and magnanimity. In the same way that standing on your feet before your father or teacher is a sign of appreciation and gratefulness, not accepting injustice– though insignificant it may be– is a sign of seeking justice. Having such characteristics is a reason for one's pride and not a reason for their embarrassment.

33. Family bonds

قالَ الصّادقُ عليه السلام:

﴿إِنَّ صِلَةَ الرَّحِمِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تُيَسِّرُ الْحِسَابَ وَ تَدْفَعُ الْبَلْوَى وَ تَزِيدُ فِي الرِّزْقِ.﴾

Imam Ṣādiq (pbuh): 'Verily, keeping in touch with your close relative son a regular basis would cleanse your deeds, increase your wealth and facilitate its judgment [on the day of resurrection], alleviate possible calamities and disasters and finally increase your sustenance'.

Al-Kāfī, vol 2, p 157

In addition to alleviating grudges and resentment, God has placed special rewards in this world and the hereafter for having close bonds with relatives which is referred to as *ṣilat ul-raḥim* in religious literature.

Repelling calamities, increasing wealth as well as abundance of material and spiritual sustenance are amongst its worldly results while the cleansing of deeds and facilitation of judgments are amongst its results in the hereafter. Let's not lose all these blessings.

34. The repercussion of leveling an accusation

قالَ السَّجّادُ عليه السلام:

﴿مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ، رَمَوْهُ بِمَا لَيسَ فيهِ.﴾

Imam Sajjād (pbuh): 'Whosoever accuses people of what is inside them; people would accuse them of what is not inside them'.

A'lām al-Dīn, p 299

Censuring and humiliating others for their faults and flaws would sow the seeds of grudge and enmity in their heart. Let's not arouse animosity against ourselves without any reason as by doing so we should prepare ourselves to confront the faults we have never had and the sins have never committed.

35. Assessment of others

قالَ عليٌّ عليه السلام:

﴿حَاسِبْ نَفْسَكَ لِنَفْسِكَ، فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ.﴾

Imam 'Alī (pbuh): 'Make an assessment of your own self, as there is someone else other than you to assess others'.

Ghurar al-Ḥikam, Tradition 4739

Sometimes some people assess and criticise others' lifestyle and behaviour so thoroughly as if they have been charged with assessing other people's deeds. They should be asked whether they too have criticised their own lifestyle and behaviour as meticulously as others. Have they got rid of their own weaknesses and faults yet?

36. The hypocrites

قالَ رسولُ الله ﷺ:

﴿ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَ صَلَّى: مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ.﴾

The Messenger of God (pbuh & hh): 'Whosoever bears these three characteristics would be a hypocrite, though they may fast, say prayers and consider themselves to be Muslims: Lying when speaking, breaking promises, and breaching trust'.

Tuḥaf al-'Uqūl, p 315

A Muslim believer hates lying. Neither would they break their promise nor would they betray anyone, though that person may be their enemy. If someone behaves to the contrary, it would suggest that they do not believe in Islamic tenets and values, though they may claim otherwise.

37. Religious people

قالَ عَليٌّ عليه السلام:

﴿خَفْضُ الصَّوْتِ وَغَضُّ الْبَصَرِ وَمَشْيُ الْقَصْدِ مِنْ أَمَارَةِ الإِيمَانِ وَحُسْنِ التَّدَيُّنِ.﴾

Imam 'Alī (pbuh): 'Lowering the voice, lowering the gaze and walking modestly are amongst signs of faith and good observance of religion'.

Ghurar al-Ḥikam, Tradition 1499

Dignity is different from pride. Dignity is the sign of believers and pride and arrogance are signs of hypocrites. Lowering the voice, lowering the eyes and walking neither quickly nor slowly indicate the dignity of a believer.

38. Mutual chastity

قالَ الصّادقُ عليه السلام:

﴿عِفُّوا عَنْ نِسَاءِ النَّاسِ، تُعَفَّ عَنْ نِسَائِكُم﴾

Imam Ṣādiq (pbuh): 'Exercise chastity towards other people's women, so that other men would exercise the same towards your women'.

Al-Amālī lil Ṣadūq, p 288

The sick-hearted people would often break the inviolability of the individuals who themselves have no respect for other people's women. When the flames of reluctance towards chastity rise, it would not only affect other people's woman.

39. Ungratefulness

قالَ عَليٌّ عليه السلام:

﴿أَقَلُّ مَا يَلْزَمُكُمْ لِلّٰهِ تَعَالَى أَنْ لَاتَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ.﴾

Imam 'Alī (pbuh): 'The least of your duty towards the Sublime God is not to seek help from His bounties and blessings with the intention of disobeying Him'.

Ghurar al-Ḥikam, Tradition 3526

Many people are deprived of many of the facilities that we take for granted in our life. Be aware not to exploit these God-given bounties against His satisfaction. Do not be ungrateful.

40. You will be asked

قالَ رسولُ الله ﷺ:

﴿لَاتَزُولُ قَدَمُ عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعَةٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ.﴾

The Messenger of God (pbuh & hh): 'On the day of judgment a person would not be able to take a step until the time they are inquired about four things: in what way have they spent their life, in what way have they spent their youth, from where have they earned their money and how they have spent it, and about their love and friendship towards us, the ahl al-bait [the Prophet and his household (pbut)]'.

Al-Khiṣāl, vol 1, p 253

From this very moment of your life try to have an answer for every single decision you take, for every single judgment you make and for

every single thing you spend. Those men who hold themselves responsible before God would experience a life full of grace and blessings.

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